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Turkey

W. J. ...  
with ...

OPENINGS

FOR THE

GOSPEL IN TURKEY.

ADDRESSED TO BRITISH CHRISTIANS.

BY

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CHAPTER I.

THE EASTERN CHURCHES.

Object of this pamphlet—Number and location of the Christian sects in Turkey—The Greeks—Armenians—their origin, dispersion, national and social characteristics—Jacobites—Nestorians—Maronites—Distinctive tenets and superstitions of the Armenian, Greek, and Latin Churches.

§ 1.—THE subject of this address was first brought before the writer's notice seven years ago, while on a tour along the shores of the Levant. Having visited Turkey a second time, and resided for six months among the American missionaries at Beyrout, Smyrna, and Constantinople, he had many opportunities, from conversation with them, and attendance at their protracted annual meetings, as well as from personal observation, of becoming more correctly acquainted with the nature of the evangelical movement among the Armenians and Greeks in Turkey.

The work, which has been progressing during the last twenty years, in the face of violent persecutions, is so manifestly of God, the harvest is so great, and the labourers are so few, that information alone appears necessary to awaken a general and heartfelt sympathy on behalf of this promising field of missionary enterprise.

It has been suggested that a brief statement of the openings for the Gospel in Turkey may be welcome at the present time; and that while Britain is sending her physical forces to strengthen her Mohammedan ally, British Christians may be roused to strengthen the hands and encourage the hearts of those good soldiers of Jesus Christ, who are valiant for the truth in that benighted empire.

Not only are there many millions of Mohammedans in Turkey,\* but also of nominal Christians, members of the Eastern Churches, who, while professing the name of Jesus, are involved in deep spiritual darkness and superstition. But, compared to the Turks, they stand on vantage ground, being accessible to the circulation of the Holy Scriptures, and the preaching of the true Gospel, in a very great degree.

§ 2.—Among these old Christian communities, the first in point of numbers as well as influence is the Greek Church, which has in European Turkey no less than 11,000,000 within its pale, though differing widely in language and national characteristics. Turkish Moldavia and Wallachia (the principalities at present occupied by Russia,) are said to have a population of nearly four millions. Bulgaria also has four millions. Servia, Bosnia, Herzegovina, Turkish Croatia, and Montenegro, have perhaps a million and a half among them. Only 1,500,000 probably are Greeks in descent and language, as well as in religion; and of these, there are believed to be as many as 200,000 in Constantinople and the villages of the Bosphorus.

In Turkey in Asia there are 2,000,000 who are Greeks in language, as well as religion, chiefly located around the coasts of Asia Minor, and in the islands.

Next in importance to the Greek Church is that of the

\* In European Turkey there are said to be three millions and a half of Mohammedans to eleven millions and a half of Christians: in Asiatic Turkey eight millions and a half of Mohammedans to four millions and a half of Christians; so that the latter form the decided majority in the whole empire.

Armenians, who are scattered throughout Armenia, (their original seat), Asia Minor, Syria, and Assyria, to the number of 1,750,000. Beside their own tongue, they are conversant with the Turkish, the only language used in wide districts of country by both Armenians and Greeks.

The sum total of the Armenians is said to be three millions, inclusive of those in Persia and Georgia. Their original seat was the kingdom of Armenia, of which Mount Ararat was the centre. The greater Armenia comprised the territory west of the Caspian Sea, south of Mount Caucasus, to the Mesopotamian desert. The lesser Armenia embraced the eastern provinces of Asia Minor, especially Pontus, Cappadocia, and Cilicia.

With few and short intervals, Armenia appears to have been subject to the neighbouring principalities of Assyria, Media, Syria, and Cappadocia, as its people are now under the sway of Persians, Russians, Turks, and Kurds. Being a border land, its inhabitants have always suffered severely in time of war, and for many centuries have been deprived, like the Poles, of their independence, and most of them dispersed through the neighbouring lands.

But the type of nationality appears in their physiognomy, their manners, their mental and moral traits, almost as marked as in the Jewish race, just enough to suggest an Israelitish origin. Dr. Prichard, on the authority of Neumann, says, that "their early traditions connect them with the history of the Medes and Persians. They are a branch of the same stock as the people of Iràn, though separated at an early period, and forming a peculiar people." There are Armenians as far east and south as Cabul and India; but those among whom the Gospel has made so many converts are the Armenians in Turkey. In European Turkey there are not more, probably, than 100,000; and of this number 70,000 reside in Constantinople. Like the Jews, they are generally either

very rich or very poor. The Armenians are the principal bankers, money-changers, tax-gatherers, merchants, and clerks of the Turkish empire; and bear the character of being gross usurers. But the large proportion are found in the towns and villages of Asiatic Turkey, as agricultural labourers, small traders, and artisans. Many hawk goods, which they carry in their packs, through a great extent of country in the interior.

It seems to have been the arrangement of Divine Providence that the Armenians should be a very scattered and migratory race; which would fit them, when evangelized, to be excellent pioneers of the pure Gospel, among the populations with whom they are interspersed.

In addition to the Greeks and Armenians, there are 200,000 *Jacobites*, who are found chiefly in the country watered by the Tigris and Euphrates, and in Syria. 200,000 *Nestorians*, who are scattered in the regions about Mosul, but chiefly in the mountains of Kurdistan, and along the Persian frontier,—and 250,000 *Maronites*, on Mount Lebanon, who, though acknowledging the Pope of Rome, are so far independent that they have a patriarch of their own, do not recognise the celibacy of priests, and use both bread and wine at the communion.

§ 3.—These then are the nominal Christians, known under the name of the Eastern Churches. Let us briefly notice the points of difference between them, commencing with those mentioned last.

The distinctive dogma of the Maronites is, that our Lord had but *one will*, and hence they are called monothelites.

The Armenians and Jacobites, as well as the Copts of Egypt, and the Abyssinians, maintain as firmly the monophysite doctrine—denying the distinction between the divine and human *natures* of the Redeemer; while the Nestorians have fallen into the opposite extreme of maintaining a dis-

inction of *persons* in our Lord Jesus Christ, as well as of natures.

The Greek and Armenian Churches agree in maintaining that "the Holy Ghost proceeds, not from the Father and the Son, (the doctrine of the Roman Catholic and of most Protestant churches) but from the Father only." They also differ professedly from Rome in denouncing image worship; but it is surely much the same thing, whether a saint is represented by a painted, a carved, or a molten image. The Greek and Armenian churches are crowded with pictures, especially pictures of the Virgin; and as the devotees, by continually kissing the canvas, effaced the colours, smaller pictures of the same saints are suspended below. The saints thus represented are so numerous that their festival days occasion a serious interruption to business, and, with the fast days, fill up half the year. These fasts are rigorous: but abstinence from meats admits of excess in other diet, and of the utmost licence on festival days.

In some respects the Armenian Church has more of grovelling superstition than the Greek; for instance, the adoration of relics, and of the true wood of the cross! In the Church Book, which contains the forms of daily prayer, the following words occur:—"Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." And the following is an article of the creed, drawn up by the Patriarch Matteos, only seven years ago:—"That the holy wooden cross, anointed pictures, and relics of saints, are to be adored: and that God always works miracles by means of them." The doctrine of transubstantiation, which was not introduced into the Greek Church until within these two centuries, seems to have been held in the Armenian Church from the beginning; and never more strongly than now. In this, as well as in auricular confession, absolution, and purgatory, it approximates more closely to the Church of Rome.

In all the Eastern Churches more is practically made of minute ceremonial differences (as the mode of signing the cross, and the use of leavened bread at the communion,) than of the dogmas which were the original cause of their secession from the so-called Catholic Church. In all, there are the same inadequate ideas of danger and of duty: the same faith in the merit of fasts, penances, prayers, and good works; the same belief in the mystical virtues of holy anointings and baptisms, pictures and relics, as well as in transubstantiation, priestly absolution, and prayers for the dead: and the same virtual exclusion of Jesus as the one Mediator.

The morality of the people, as well as that of the priests, is at a very low ebb; lying, cheating, drunkenness, gambling, swearing, and perjury, being only too common; so that neither Mohammedans nor Jews are likely to be favourably impressed with the Christianity exemplified by them.

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## CHAPTER II.

### CHRISTIAN MISSIONS IN TURKEY.

Providential openings—Decay of Islamism—Missions to Jews—and to the Eastern Churches in Egypt, Palestine, Syria, Assyria, and Kurdistan—Origin and progress of the mission to the Armenians.

§ 1.—The present is pre-eminently the missionary age of the Church. The remarkable openings for the circulation of the Holy Scriptures, and for the preaching of the Gospel, seem to be at once a fruit and reward of the missionary spirit, and an indication that many ancient prophecies may shortly be fulfilled. The events of the last few years distinctly teach us not to argue from the experience of the past, but to believe that “one day is with the Lord as a thousand years,” as truly as that “a thousand years are as one day.” The unexpected



revolution in China, by which one of the most exclusive and idolatrous of nations, as well as the most considerable in point of numbers, has been thrown open, in so remarkable a way, to the influences of true civilization and Christianity, is one instance of this, but by no means the only one. Yet more striking in some respects, though less appreciated, are the changes which have been brought about in Turkey during the last twenty years.

Since the accession of the present Sultan, rapid strides have been made in innovations on the stereotyped usages of Islamism. Within ten years it was the law of Turkey that no one could change his religion unless for that of Islam, and that, should a Christian, after avowing Islamism, renounce it again, he should suffer death. But now that so many palpable violations of the Koran have been made, its bloody enactment of capital punishment, as the doom of apostate Mussulmen, may also, ere long, be set aside.

Intelligent Moslems seem generally aware of the decay and approaching dissolution of their religious system, so likely to be accelerated by the general infusion of the Christian element into their institutions; which, in European Turkey at least, seems now inevitable.

There can be no doubt that the spectacle of a living evangelical Christianity is the means most likely to impress the Moslem and dispose him to a change; for the rise, the spread, and the duration of Islamism are clearly traceable to the degrading superstitions, the virtual idolatries, and the spiritual deadness of the Eastern Churches. As regards the prospects of Christianity spreading among the *Mohammedans* in Turkey, little can be hoped for under present circumstances; but there are some inquiring minds who read and prize the word of God; and the Turks generally begin to distinguish between an empty profession of the Christian name, and the reality of Christian life.

§ 2.—The existing missions in Turkey are those which have especial reference to the Jews, and to the members of the Eastern Churches. For many years the agents of British and American societies have laboured with various success *among the Jews* in Constantinople, Salonica, Smyrna, and Bagdad; as well as in Syria, Palestine, and Egypt.

For twenty years past the agents of the Church Missionary Society have laboured among the *Copts* of Egypt and the *Abyssinians*. In *Palestine\** a mission (on which the Lord's blessing appears to rest) was commenced two years ago by the same society among the Arabs of the Greek rite; the most promising stations being Nazareth and Nablous.

In *Syria* the missionaries of the American Board have been labouring for the last quarter of a century amidst great discouragement; but now, at Beyrout and Sidon, in Lebanon and Hermon the seed seems at length to be striking root, and promises to yield ere long a precious harvest.

A very successful mission has also been carried on by the agents of the American Board, for more than twenty years, among the *Nestorians*, in the mountains of Kurdistan, and in the valley of Ooroomiah.

The *Assyrian* mission of the Board occupies at present only Diarbekr on the Tigris, and Mosul (Nineveh). In the former town, especially, there is a spirit of earnest inquiry, and the reformation is spreading among both Jacobites and Armenians.

But it is not so much to the reformation in the Eastern Churches as a whole, as specially to the remarkable openings for the Gospel among *the Armenians and Greeks in Turkey*, that the reader's earnest attention is invited.

The missionaries of the American Board are the only evangelical labourers in the extensive *Armenian* field; and, with

\* As long ago as A.D. 1819, the American Board had a mission there; but its agents were ultimately withdrawn to Syria.

the single exception of Mr. Wolters of Smyrna, (in connexion with the Church Missionary Society) the only labourers among the *Greeks* north of Syria.

§ 3.—The evangelical movement in the Armenian Church commenced, about thirty years ago, in the conversion of three ecclesiastics at Beyroot, two of whom were bishops. It appears that, by their letters to Constantinople and various parts of Turkey, they contributed much towards preparing the minds of their fellow-countrymen for the reformation. In the year 1825, the American missionary, Mr. King, who has since been so much persecuted in Greece, wrote a farewell letter to the Roman Catholics, on the occasion of his leaving Syria, stating the reasons why he could not be a Romanist. The letter was translated into the Armenian language, and a copy came into the hands of an Armenian of distinction at Constantinople. There it produced an extraordinary effect, being considered of so much importance that it was read at a large meeting of the clergy in the Patriarchal church; and, on the Scripture references in it being examined, it was agreed, as if by common consent, that the Armenian Church needed reform. The way had been prepared by the circulation of the holy Scriptures, during the preceding ten years, in the ancient Armenian character, which was extensively read by the priests and educated men.

Among the immediate results of this meeting of the clergy, was the appointment of a remarkable man named Peshtimaljian, to superintend a seminary for training priests for the Armenian church. It was his constant aim to make his pupils Bible students, and his influence was felt long after his death.

In the summer of 1832, two American missionaries were sent as pioneers to Constantinople. At first little could be done, except by means of schools, and by the press. A high school, carried on for some time at Pera by one of

the evangelical Armenians, at length aroused the jealousy of the leading ecclesiastics, and, through their influence, and that of the bankers, who formed the leading council of the nation, the school was broken up; but, to their utter dismay and chagrin, a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haskeuy), appointed as chief teacher the very man whose evangelical views had led to the breaking up of the Pera school. This man, though no Protestant, was resolved to employ the best possible teacher; the Bible was the avowed text-book; and thus, instead of his former limited influence in a school of 40 pupils, Sahakian was at the head of the *national* school of 600. The school was ultimately closed; but soon after a seminary was formed at Bebek (a Greek village, six miles up the Bosphorus), in connection with the American mission, which, though small, has trained most of the pastors, and many of the native helpers now in the field.

As the study of the holy Scriptures, in the ancient language, had led some of the priests to see the error of their ways, and to preach the true Gospel (in as far as they understood it); so their circulation in the modern tongues, led many of the people to manifest a spirit of earnest inquiry, which increased to such a degree as to excite the jealousy of the patriarch and chief ecclesiastics. As, by the constitution of Turkey, the patriarch at Constantinople is the political head of his nation, and almost irresponsible, the consequences of a persecuting policy were sure to be most serious. He had but to prefer an accusation, true or false, to the Turkish officials, and the party so charged could be punished at his pleasure, by fine, confiscation of goods, imprisonment, torture, or banishment. Anathemas and persecutions, at first petty, but soon open and violent, were the means employed to put a stop to the reformation. Some were bastinadoed, sticks being broken on their naked feet; others were impri-

soned on false pretences ; the shops and houses of many were forcibly closed, and their goods and furniture thrown into the street ; wives were forced to separate from their husbands ; parents to disinherit their children who avowed evangelical sentiments, or else be anathematised themselves. Nor was this confined to Constantinople. The Turkish governors in the provinces received letters from the capital, at the dictation of the patriarch, to aid the ecclesiastics there in bringing the heretics to order. But this persecution was the means of making more widely known the principles of the Gospel, for the sake of which many were willing so long and patiently to suffer.

Through the efforts of Sir Stratford Canning and Lord Cowley, toleration was at last obtained. On the 1st July, 1846, the evangelical Armenians in Constantinople, to the number of forty (three being females), formed themselves into a church, after they all had been cast out of the ancient church by public anathema—one of the native brethren being chosen by ballot as their pastor. On November 15th, 1847, an imperial decree recognised the native Protestants as an independent community, with whom “no interference should be permitted, either in temporal or spiritual concerns, on the part of the patriarchs, monks, or priests of other sects.” But this decree, though respected at Constantinople, was frequently disregarded by the provincial pashas, who received bribes from the rich Armenians of the old church. It was not until May, last year (1853), that the issue of a firman, with the Sultan’s own autograph attached, addressed directly to the civil agent of the Protestants, and promulgated officially by the government throughout the country, placed the Protestants on an equality with other Christian bodies. In this remarkable document, the Christians are really, according to the letter, put on the same level before the law with the Mohammedans themselves.

The political changes which have taken place in Turkey, during the last quarter of a century, have thus gradually prepared the way for the more general diffusion of the truth as it is in Jesus.

§ 4.—In describing what the Lord has wrought among the Armenians, it is difficult to know where to begin. More than two hundred places in Turkey are known to contain evangelical Armenians; but the American mission is not able to occupy even thirty, and that very imperfectly.

At Constantinople there are six missionaries, four native preachers, and six native assistants; while the only provision made for the Armenians of Asia Minor and Armenia may be summed up thus: *Thirteen American missionaries, six native preachers, thirty native helpers.* This deficiency of labourers makes the extent of the reformation all the more remarkable.

The progress made during twenty years will clearly appear from the following statements by Mr. Powers, missionary at Trebizond, on the Black Sea, (the ancient port of Armenia.) “The first publication of school cards, and the book of Psalms, has been followed by Bibles, tracts, and other useful publications in various languages, to the amount of more than one hundred and nine millions of pages, circulated in almost every city and hamlet where Armenians are found. The first school, which the Armenians did not suffer to live, has been followed by fourteen others, containing four hundred and sixty-six pupils, who are pursuing all the various branches of education, from A B C to the study of theology.

“At that time (twenty years ago) the whole mission of the Armenians consisted of two families, occupying a single house on the shores of the Bosphorus. Now, the whole force of the mission, consisting of American missionaries, native preachers, and helpers, amounts to one hundred persons or more, occupying some twenty different posts. . . . Then, not an individual was known in whose piety the missionary had

sufficient confidence to invite him to sit with him at the Lord's table. Now, fifteen regularly organized churches exist, with an aggregate of three hundred and fifty-one communicants."—(*Vide Evangelical Christendom*, March 1854.

A detailed account of the reformation among the Armenians will be found in the deeply interesting work of Mr. Dwight, missionary at Constantinople, entitled "Christianity revived in the East." Messrs. Nisbet & Co. have undertaken to publish an enlarged edition of this valuable work, for which the author is preparing a preface and a supplement, bringing down the narrative to the present time. It is indispensable to those who desire accurate information concerning the nature and extent of the evangelical movement in Turkey.

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### CHAPTER III.

#### THE FIELD AT CONSTANTINOPLE.

Churches at Koom Kapoo, Pera, and Haskeyu—Hopeful Symptoms—Opening in the Khans—The Bebek Seminary—Its spiritual character—Student Colporteurs—Their zeal and usefulness.

§ 1.—The limited size of this pamphlet does not admit of much detail. It may be well, however, to say something about the work at Constantinople. The number of Armenians there is supposed to be about seventy thousand. Though six missionaries reside in the city or neighbourhood, three of these (whose time is chiefly devoted to preparing works for the press and to education) must be considered as labouring for the whole Armenian community in Turkey.

There are now in the capital three native churches, the largest of which is at Koom Kapoo, near the Turkish quarter. The pastor, Avedis, was trained in the Bebek seminary. The church comprises sixty members, who have continued faithful

amidst much persecution. The females have been sorely tried, in having to submit to the jeers and insults of drunkards, on their way to the humble "upper room" in which they assemble for public worship.. It is in one of the most public thoroughfares, no other place being eligible. No sooner did it become known that an evangelical service was held there, than the number of dram-shops, which had before exceeded thirty, greatly increased; and, it is humbling to say, that on many of them is inscribed, in large letters, "Boston Rum," and that they are the property of English subjects. This evil has increased to such a degree that the female members of the church dare scarcely venture out on the Lord's day; but it is hoped that a more favourable place may be obtained.

In the neighbouring suburb of Psamatia, near the Seven Towers, Mr. Ladd, one of the missionaries, laboured with much encouragement for a few months; but since his removal to Smyrna, the spirit of inquiry has much decreased. A resident missionary is much needed there.

The original church at Pera has been formed into two communities, as the members came from so many parts of the city as to make the distance very inconvenient. The services at Pera, which are conducted in a long room in the house of one of the missionaries, are well attended. Besides the meetings for exposition of the Word of God, many prayer-meetings are held on Sundays and week days, among which is a missionary prayer-meeting once a month. A large Bible class also is taught by one of the missionaries.

The third church meets at Haskeuy, and is under the care of pastor Simôn Khachadoorian, who was trained in the mission seminary. His elder brother, who has departed to his rest, was the first pastor of the first church that was formed; another brother is pastor of the church at Broosa; the mother and two sisters are also earnest Christians. I



accompanied Mr. Dwight, one Lord's day afternoon, to the little room where the congregation was assembled. It was an occasion of unusual interest, for the pastor had just returned from a six months' visit to Aintab, where he had supplied the place of a sick missionary. Mr. Dwight preached, and then the little church united in celebrating the Supper of the Lord. Though I could not understand the language, it was impossible not to feel deep emotion, while so much of the spirit of fervent devotion pervaded both pastor and people.

Haskeyu is one of the strongholds of the Armenians, and when the female seminary was removed thither a year ago, it was predicted by some to prove a certain failure. But the contrary effect appears to have been produced; for a recent letter informs me that "there seems to be a good deal of inquiry awakened at Haskeyu, and a very interesting state of things now exists there. Mr. Everett spends many of his evenings in conversation with inquiring Armenians. In the female seminary there are many hopeful tokens, and several have within a few months given themselves to the Saviour. . . . On the whole, there is much to encourage those who seek to extend the knowledge of the truth in this great city. The Constantinople Auxiliary Bible Society, and the Ministers' Meeting, which is attended once in three months by all the clergymen of the different evangelical societies and denominations here, are hopeful signs of the times." The depôt of the British and Foreign Bible Society, and of the American Tract Society, is near the most frequented part of Stamboul, the Turkish quarter of the capital. Even Turks occasionally visit it, and purchase Bibles.

A very extensive opening is presented for colportage at Constantinople, as appears from a letter of Mr. Hamlin's lately received. "There is a wide and almost untrodden field for missionary labour in the khans, which we believe may now be attempted. Some of the khans have from 500 to

1000 occupants in crowded seasons; they are from all parts of the interior, more than from Constantinople. These khans are lodging-places for all kinds of traders, artisans, and merchants, who have no families here; and often a section of a khan will be filled entirely by people from a particular city or district, the great proportion being men in the prime of manhood. Something has been repeatedly attempted in these places, but interrupted by mobs. We believe prudent labourers may now enter safely, hire a room, and as the gates of the khans are shut early in the evening, the whole evening and night may be devoted to religious conversation, and the distribution and reading of books. Many books will thus go back into the interior." The pious students in the mission seminary are very desirous to devote their vacations to such labours.

§ 2.—At Bebek, on the Bosphorus, six miles from the city, is the seminary for young men. At present 51 are under instruction, 16 of whom are Greeks. The object of this institution is twofold—to train young men for the work of pastors, evangelists, schoolmasters, and colporteurs, as well as to promote the useful arts among the Armenian Protestants, and thus secure for them the means of subsistence, poor and down-trodden as they are by their former co-religionists. The principle on which the pupils are received is that of self-support, in so far as is practicable; but many of them are very poor, some with threadbare garments, and without stockings. They looked well and happy, however, and there are indications of decided piety among a large proportion; the principal, Mr. Hamlin, exercising a most happy personal influence over them. It is found that manual labour for three or four hours a day has a salutary effect on their physical and moral health; while the religious instruction which they receive is already bearing fruit, not only in making them sound in the faith, but also in deepening the tone of personal

piety among many. A recent letter from Mr. Van Lennep, of Constantinople, to the American Board, describes the state of religious feeling in the seminary to be very deep. "The room devoted to secret prayer is constantly occupied, and some are obliged to wait far into the night in order to have an opportunity to offer their supplications undisturbed. The boys retire behind a door or a clothes-press, where they stand out of sight, and their being there is known only by their sighs and groans. Stillness and solemnity pervade the building at all hours, but they are more marked on the Sabbath. The pupils listen to the word with anxious earnestness."

Another indication of the piety of many of these young men, is afforded by their missionary zeal. Of their own free will, some six or eight offered to spend their vacations as colporteurs, so as to have an opportunity of making known the Gospel. Accordingly, six of them, four Armenians and two Greeks, spent their summer vacation last August in visiting various places on the Asiatic side of the Sea of Marmora on a missionary tour. Mr. Hamlin thus wrote to me concerning them:—"In one village near Bandurma, the priest assembled a large number of the people, according to a preconcerted plan, first to dispute with the colporteurs; and when he had exposed and silenced them, the people were to fall upon them, beat them, and drive them out of the village. The young men accepted the challenge to a public debate, knowing nothing of the secret plan. One of the accusations which they brought against the Armenian Church, was the worship of pictures. This the priest denied, saying, 'We honour, but do not worship them;' and, turning to the multitude, appealed to them, and said, 'Do you worship the pictures of the saints?' 'Yes; to be sure we do!' cried a number of indignant voices, imagining that the priest had abandoned his own Church, in order to escape from the Bible argument. This brought such a discomfiture on the whole

affair, that some felt angry with the priest; others seemed won by the arguments of the students; and the priest slipped away, ashamed and angry. No violence was offered; and a good impression seemed to be made upon many who came with bitter prejudices against the truth." So often does Satan outwit himself; and the adversary is smitten with a sling and stone. This is not the only instance of the usefulness of these missionary students. Two members of the Pera church, husband and wife, ascribe their conversion to the faithful admonitions of one of these youths, who, when they were on the point of separation, owing to domestic quarrels, told them to bind up their quarrels in a bundle, and throw them into the Marmora; at the same time, expounding the Gospel ordinance bearing on such a case. They are now united, consistent, humble Christians. "In another instance, which occurred lately in Haskeuy, the child of an Armenian was buried without candles, or the customary ceremonies, through the firmness of one of the students of the Bebek seminary; and in the presence of priests and people assembled at the funeral, he arose and made an address, which was listened to with quietness and attention. This is the more remarkable, as, in days past, the subject of interment has been a fruitful source of difficulty, and of bitter trial and persecution." The above is an extract from a letter recently received. Another interesting instance of usefulness lately occurred at Khortal, a village regularly visited by the student colporteurs:—"A young man, hopefully converted through their labours, a man of pleasing address, and considerable education in the Armenian language and literature, has been admitted into the seminary, although the opposition of friends will keep him at home for a time."

The seminary *building* is an old wooden house, in a very dilapidated state. The means for the support of the students are also very limited. With their frugal fare, and the little

that their manual labour obtains, Mr. Hamlin calculates that £10 *per annum* may support a student.

Is it not the duty of Christians to aid in sustaining an institution which has enjoyed, and never more than now, such evident tokens of the Divine blessing?

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## CHAPTER IV.

### THE GOSPEL IN ARMENIA AND ASIA MINOR.

Bright auguries—Blessing on native agency—The work in Mysia, Bithynia, Galatia Cappadocia, Armenia, Cilicia, and Syria—Aintab, rapid progress there—Primitive piety, zeal, and self-denial—Marash—Tarsus—Ur of the Chaldees—Kessab—Urgent call for Labourers—Declension at Tocat—Sivas—Cesarea—Arabkir—Missionary's appeal.

§ 1.—Having said thus much about Constantinople, I would now earnestly invite the reader's prayerful consideration of the claims of Asia Minor and Armenia, as a field of missionary enterprise. Whether as respects the spiritual character of the work that has been developed in those countries in recent years, or the rapidity of the movement, or its extent, can we be mistaken in concluding that "this is the Lord's doing? It is marvellous in our eyes."

Many of the districts occupied by the American mission, which have most enjoyed the influences of the Holy Spirit, as well as many more now earnestly entreating for missionaries and native preachers, are those concerning which we read so much in the Acts of the Apostles. In the region of Antioch, where "the disciples were first called Christians," but which has been sunk during so many dreary ages in Pagan, Mohammedan and anti-Christian darkness,—in the regions of Cilicia and Pamphylia, of Asia (i.e., Lydia, Acts xvi. 6; Rev. i. 11,) and Mysia, of Galatia and Phrygia, where multitudes came together to hear the word of God from the

lips of Paul and Barnabas, multitudes are coming now in these latter days to read and hear the same precious word of eternal life.\*

Hohannes, pastor of the church at Adabazar (south of the Sea of Marmora), and Simon Vouzebed, a native evangelist, devoted eight months last year (1852-3) to a missionary tour through North Syria, Asia Minor, and Armenia. They traversed the country by three distinct lines, visiting all the more important places, spending considerable time in many of them, and in the villages on their route, and every where found ready listeners to their message. "I am not aware," says Mr. Hohannes, "that I have passed through a single place, in which there is not either an actual awakening, or a preparation of mind for the reception of the truth."

The following extracts are from the recent annual Report of the American Board:—"The Protestant churches have been increased from *ten* to *fifteen* during the year, and an aggregate increase of members has been reported, amounting in all to *ninety*. But the mighty change which is going on in the minds of men, among all classes of the community, and in almost every part of the field of the Armenian mission, is very imperfectly indicated by the statistics of churches, or of the newly organised Protestant communities. With mingled light and shade in the picture, the brief survey we are here able to make, will shew it to be one (on the general scale) of constantly brightening promise. It is an interesting fact, that three of the five churches just gathered, are the fruit mainly of the labours

\* The following are instances:—In *Syria*—Kessab, six hours from Antioch, and the district of Suadia (*Seleucia*), the old port of Antioch. In the latter there is a general desire for scriptural instruction; in the former, a large evangelical community. In *Cilicia*—Aintab, three days journey north of Aleppo, has a church of one hundred members, and a congregation of seven hundred. At *Tarsus*, where Paul was born, and at Adana, there is much *earnest* inquiry. At *Killis*, a church is formed. Cilicia is acknowledged to be the most promising district of the Armenian mission. At *Smyrna*, a little evangelical church is formed; and at *Thyatira*, there would be one, if a pastor could be obtained.

of a native agency. In Killis, in Kessab, and in Rodosto, only two or three visits have ever been made by a missionary. It is also worthy of notice, that the development in these places has taken place under a fierce opposition, and the endurance of outrage and violence, and with but a small amount of direct agency of any kind. Two of the churches in Constantinople, and those in Nicomedia, Adabazar, Broosa, and Rodosto, are under the charge of native pastors. So convinced are the mission, and the committee, of the desirableness of such a ministry to all the existing and future churches in this field, that no effort will be spared to secure it, as rapidly and to as great an extent as shall be found practicable.

§ 2.—The following are only a few of the places noticed in the Report :—

*Adrianople.*—“ In this important centre, decided progress has been made during the past year. Seven persons are regarded as pious.”

*Nicomedia.*—“ The church numbers forty-one. It is much engaged in labours for the spiritual welfare of the villages around.”

*Broosa*, (at the foot of Olympus, the capital of ancient Bithynia).—“ God is truly with His people here, and He opens to them a wide door of usefulness.”

*Villages around the Lake Nice*—(in the ancient Bithynia, the seat of the famous ecclesiastical council).—“ In all this region, the darkness of ages is beginning to disperse. Five priests are specified, who are enlightened and anxious to rescue their people from the errors of their church. Active friends to spiritual Christianity are rising up in nearly every one of these villages, and also in the thirteen villages of Yalovah, on the southern shore of the Gulf of Nicomedia, and the Sea of Marmora.”

*Kassaba, Mohalich, Bandurmah, Chamak.*—“ In these villages, on the south of the Sea of Marmora, the Gospel has

made a large entrance. . . . The great number who are friendly to the Gospel, prevents persecution."

"*Cesarea* (in the ancient Cappadocia) is henceforth to be occupied as a station. It is one of the great centres. The report of a colporteur, who has laboured there during most of the year, is favourable. Incidents frequently occur, showing the presence of the Holy Spirit. We have every reason to hope that a great harvest of souls is to be gathered there. Some of the most interesting cases of awakening and conversion in Constantinople and Smyrna, have occurred among persons coming from *Cesarea* and its vicinity."

"*Erzeroom district* (near the present seat of war in Armenia.)—The field out of *Erzeroom* is in some parts 'white unto harvest.' In about one hundred villages on the plain, freer access to the people is obtained, prejudice is weakening, and greater willingness to hear is manifested."

"*Kharpoot* has a nominally Christian population of ten thousand souls, and overlooks a rich plain, studded with three hundred and sixty-six villages, containing from one hundred to five thousand inhabitants each, nearly all Armenians, and all within a few hours' ride of the city. 'It presents,' says Mr. Dunmore, 'the richest country, and most inviting and promising missionary field that I have seen in Turkey.' Quite a number meet on the Sabbath for mutual instruction and prayer."

§ 3.—The spiritual reformation has most rapidly and generally developed itself in the ancient Cilicia and North Syria. One of the most remarkable places in the whole Armenian mission field is *Aintab* (in Cilicia), and on that account I will enter a little into detail respecting the work of God there. It is situated about three days ride, or seventy miles north of Aleppo. In a population of thirty thousand, there are nearly ten thousand Armenians. An evangelical movement became first apparent there in



1846; some copies of the Holy Scriptures and other books having been circulated there by a colporteur, who had been expelled by the Patriarch from Constantinople. He was followed by a preaching friar, enlightened as to the errors of his church, but not a converted man; yet it pleased the Lord to use him as an instrument for spreading abroad the truth, and soon, eighty-two heads of families signed a letter, requesting that a missionary might be sent to them. Their request was granted, and though the missionaries at Aintab have been repeatedly laid prostrate by the trying climate, the work of God has made such progress that there is now a congregation of *seven hundred*, and a church of *one hundred* members. They listen with great interest to the truth; and not only is there a great and increasing demand for biblical exposition and evangelical instruction in the church, but the members of the old church are going more and more to their Bibles, in understanding which they are aided by voluntary Scripture readers from among the Protestants.

Seven years ago there was only one woman in Aintab able to read; now one hundred and fifty can do so, of whom thirty-five were receiving instruction last year in the mission school; while those that cannot read, have juvenile Scripture readers to visit them nearly every day. The childlike, fervent, earnest piety of these evangelical Armenians, their love for the Word, their spirit of prayer, their consistent walk, their brotherly love, their ardent zeal, and their self-denial, recall to mind the piety of the members of the primitive churches, in the same or neighbouring districts of Asia Minor. In much, we may learn from them, but especially in their practical missionary zeal. Though in general very poor, yet, as regards their contributions to the treasury of the Lord, it may be truly said that "to their power, yea, and beyond their power, they were willing of themselves;" and they not only feel constrained to give their money, but

*themselves* to the work of the Lord. Many of the native evangelists and colporteurs leave their families and business for months together, to carry the Gospel to the regions beyond. At one time thirty individuals, members of the church and congregation, divided into ten companies, spent the evenings not occupied with public religious services, in visiting such Protestants and members of the old church as might be willing to receive them. Last year, fourteen different individuals from the Aintab church were engaged as colporteurs.

Large as is the audience at Aintab, it would be much larger if there was a proper sanctuary. Awnings are spread on the sides of the two rooms used for public worship; but they must greatly "lengthen their cords and strengthen their stakes," to provide adequate accommodation. This large tent, covered by rude mats, is a poor protection against the rain and cold of winter, as well as the heat of summer; but the converts sit on their mats as happy as though they had pews in a spacious building. At special seasons, such as the celebration of the Lord's Supper, and the admission of members, they manifest deep emotion; and it is no rare thing, on ordinary occasions, to see the whole congregation in tears. I have mentioned the case of Aintab as a sample of the state of things in various places in the Armenian missionary field.\*

*Marash* (90 miles N.W. of Aintab).—"The year has been one of hard struggle and final triumph. Violent persecution has resulted in the recognition and protection of a Protestant community of about twenty. A spirit of inquiry has since been quite extensive and active. The missionaries think that there is not a more promising spot in the entire Armenian field."

\* For a more detailed account of Aintab, see "Evangelical Christendom," November, 1858.

*Adana.*—"The native helper has a crowd of inquirers, not only during the day, but till ten or eleven o'clock at night."

*Tarsus.*—"This place, interesting as the birth-place of the Apostle Paul, is now to be taken into our list of important points affected by the Reformation. A native helper, on a visit of a few days, had free intercourse with some twenty persons, who 'manifested a deep interest in the truth, listening to his presentation of it with many tears.' They ask for some one to remain with them, but none can be spared."

*Killis* (S.W. of Aintab).—"A church was formed here in June, 1852, which now consists of nine members. 'Inquiry appears to be active.' The missionaries can only visit it for a few weeks in the whole year, and there is no pastor."

*Oorfa* (Ur of the Chaldees).—"A pious native has laboured here during the entire year, and some new ground has been gained. The conviction has become very extensive and deep, that the Armenian Church is in gross error. From two to five hundred persons are said to be thus enlightened. No missionary or pastor can be obtained for the 7,500 Armenians and 1,000 Jacobites who reside here."

*Malatia—Adyiaman.*—"In both these places a reformation has commenced, and a loud call exists for labour. The whole surrounding regions are waking up to the truth, raising their voices for preachers of the Word of Life." "Most painful," say the missionaries at Aintab, "are the refusals of aid we are compelled to make."

"*Kessab* (up Mount Casius, in Syria), has 2,000 inhabitants, all Armenians. In the history of the work here, God seems to have set his seal on the value of native labour. Native brethren from the Aintab church have laboured for six months each. There is now a church of twenty members, and a congregation of two hundred, and the number is continually increasing. The priest seems inclined to evangelical

views. All this has occurred within two years from the first open avowal of Protestantism in the place. There is no pastor."

"*Armenian Villages round Suadia* (the old port of Antioch). Their aggregate population is five or six thousand souls. The people have, for several years, shown much desire for instruction."

§ 4.—These statements surely indicate that there is a wide and open door. Mr. Schneider, of Aintab, said, some months ago, "We are constantly receiving calls for some one to preach the Gospel. These calls wax more loud and more earnest every month. Sometimes I almost fear to have the post arrive, lest some such appeal, to which we cannot respond, come to increase our perplexity."

In numerous large towns, and in rural districts, like the plain of Kharpoot, with its 366 villages, bands of evangelical Christians are located, who have in vain entreated help year after year. In some instances, as at Sivas, the member of the Church who has the most knowledge of the Scriptures, though comparatively uneducated, has become the spiritual guide of the community; and, for a while, such instrumentality has been much blessed by the Lord, not only in confirming the believers, but in confounding the adversaries, and winning many to the side of truth; but, communities trained in this imperfect manner, are necessarily liable to be turned aside by every wind of doctrine, if not entirely to fall away. Even in one of the churches at Constantinople, formed for some years, the same tendency has been found, where the claims of distant parts of the field have seemed to require the temporary absence of the native pastor for some months.

It was painful to hear, at the annual meetings of the mission last year, (June 1853), at Constantinople, the number and pressing nature of applications for aid to which no re-

sponse could be given. "From every part of the land," writes Mr. Dwight, "there comes to us one appeal, 'send us preachers, send us preachers.' . . . . Who can tell what sad disasters may follow even a slight delay? a dreadful stupidity may settle down upon minds that are now awakened and anxious.—Aversion and disgust may take the place of desire.—Infidelity may freeze up all the channels to the heart."

With how much reason such fears are expressed, the following extracts from the last annual reports of the mission too clearly show. "In *Tocat*, with ten thousand Armenians, the infidel party claim to be 'two hundred strong,' some of whom were once 'readers of the Gospel.' This is the effect of a partial enlightenment, without having some one at hand to feed the people with words of knowledge. Manuscript translations of Strauss, and other infidel writers, are in circulation among the people."

"*Sivas* (fifty-four miles from *Tocat*) has ten thousand Armenians.—The little Church, though without a pastor, regularly assembles for worship. There is much religious discussion in the place, and infidelity has raised its standard. A resident missionary is much needed. The Armenians of the seventeen villages about *Sivas* are calling for instruction."

*Villages of Geghi*.—"A retrograde movement has commenced here. The fire of persecution became too hot for the faith of weak disciples, who were without a competent teacher, and they have fled or concealed themselves: a few have returned."

In similar terms Mr. Dwight speaks in the following letter to the Board in the United States: "Already do we begin to see the disastrous consequences of so much delay in supplying the interior of this country with preachers of the word. Many who had united themselves with the Protestants, have gone back to the old Church.

“In *Cesarea*, very few indeed are left, who came together for worship with our colporteur on the Sabbath. He is an uneducated man, and has long since ceased to interest them; and they have long been pleading for a missionary; but they are quite discouraged, because no one responds to their appeal. . . . Some from persecution have fled from the place; others have gone back to the old community. . . . In *Arabkir*, things are said to be rapidly going backwards. Time was, and not long ago, when forty and more came together every Sabbath, and read the Scriptures, and prayed that God would send them an expounder of His Word. Now the number is reduced to a mere handful; and they write in a very discouraging manner. From *Sivas*, also, we learn, that difficulties have arisen in the little church organised there, the members of which are still as sheep without a shepherd. They need this moment the assiduous labours of a pastor; and if they remain much longer in their destitute condition, I fear the church will become extinct. What hope is there of churches growing up and flourishing in the United States, without preachers and pastors? And if this cannot be expected in enlightened America, how much less here, among this poor, ignorant, degraded people.”

It is thus most evident, that the present means and agency are entirely inadequate to meet the constantly increasing demands in the *extended Armenian field*.

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## CHAPTER V.

### GREEKS DESIRING TO SEE JESUS.

The open door among the Greeks at Constantinople, Demirdesh, and Thyatira. — Their special claims.—Closing appeal.

§ 1.—I have now to refer to another field of labour, which, though much less extensive as yet, is equally, and, in

some respects, even more necessitous than the Armenian. For some years, an earnest spirit of enquiry has appeared among various communities of Greeks, especially at Constantinople, Demirdesh, and Akhissar (the ancient Thyatira); but promising as is this field, as much so in the opinion of the American missionaries as any among the Armenians, they can scarcely touch it.

For the 200,000 Greeks resident in Constantinople, and in the villages of the Bosphorus, the only provision is one service on the Lord's Day at Pera, and another at Bebek; where one of the missionaries also gives biblical instruction to a few promising youths from the interior. Four years ago, owing to the disappointments in other parts of the Greek field of labour, and the slight success at Constantinople, the American Board was led to devote its entire efforts to the Armenians, among whom the spirit of enquiry continued to extend on every side; but no sooner was this carried out, than some Greeks at Constantinople showed an eager desire for instruction, and the missionaries felt constrained to open a religious service for them on the Lord's Day.

Two years ago some inhabitants of the Greek village of *Demirdesh*, near Broosa, who had heard the truth from the lips of converted Armenians in the latter place, declared themselves Protestants. A trying persecution followed, many were severely beaten, compelled to leave their dwellings, and lie for some time concealed, their lives being in great peril from their bigoted and exasperated fellow-citizens, who were hounded on by the priests. Five families remained steadfast; and from these, five young men offered themselves as students in the mission seminary at Bebek, with a view of becoming preachers of the word of life. The seminary was intended for Armenians only, but the missionaries could not find it in their hearts to refuse their entreaties, especially after they had given such evidence of sincerity and zeal. They continue to

give promise of being faithful servants of the Lord, though they have not enjoyed, until within the last year, the advantage of biblical instruction in common with their fellow-students, the Armenians. The movement at Demirdesh, their native place, continues to extend, as the following extract from the recent report of the American Board will show:—“The Protestant Greeks in Demirdesh have been called to endure fiery trials of persecution:\* but they fainted not, and the Lord has granted them deliverance, and advanced His cause through their sufferings. They greatly need, and earnestly entreat, a preacher to labour constantly among them.”

Mr. Riggs, one of the Missionaries at Constantinople, wrote thus to me respecting the work there, not long ago;—“My stay at Demirdesh was one protracted meeting—mornings, afternoons, and evenings. The little band there came to be instructed in the way of life more thoroughly—they are but beginners. What we shall do for them I do not know.”

At *Akhissar* (Thyatira) there are eighteen Greeks who are well spoken of as giving evidence of true conversion. They have had no religious opportunities, besides very occasional visits from a missionary or native helper, once or twice a year. Some hundreds in the town are dissatisfied with the priests. Mr. Constantinides, the first fruits of missionary labour among the Greeks, (he was converted under the ministry of Mr. Hartley, twenty-five years ago), spent three weeks there in the spring of last year, and found a number of serious inquirers.

During his visit, the Ionian Greeks stirred up the passions of the members of the old Church; so that the meetings of the Protestants were interrupted, and some were severely handled. But the Gospel seems to have taken root, and a

\* Instigated by Yanco, a renegade Protestant from Constantinople.



church would be formed there, if it were possible to find a pastor.

At the distance of a day's journey from Akhissar, is Magnesia, a large Turkish town, containing one thousand five hundred Greek houses, and many more of Armenian. An evangelist is much required for these two places, as well as for Demirdesh; and there is need of at least two foreign missionaries at Constantinople, besides colporteurs.

The Greeks who have evinced this love for the Word are generally of the poorer class—agricultural labourers, cultivators of silk, shoemakers, tailors, furriers, and common artisans of the country; unsophisticated, and uncontaminated by contact with the loose, immoral and infidel principles of Europeans.

In other inland places, besides those already named, light is breaking on the minds of the Greeks. At Amasia (100 miles south-east of Sinope), there are frequent calls for copies of the Word of God." Inquirers are found among the five thousand Greeks of Tocat and its vicinity. In some other places, priests have become enlightened, and preach and practise the Gospel.

§ 2.—Many who attend the Sunday service at Constantinople come from some miles distance; but it was painful to hear how missionaries were compelled to say to such inquiring Greeks, desiring to learn more of Jesus—"we are sent to the *Armenians*," and how the only native preacher among them expressed his despair because no missionary would come; yet the call is as distinct and earnest, as if we heard the man of Macedonia cry—"Come over and help us." Who, then, will go over? And who will provide the means for their support?

The claims of the Armenians are so numerous and pressing, that the American missionaries, and their friends in the United States, are in a great strait. Dr. Anderson, the secre-

tary of their society, thus wrote to me regarding this field in a letter dated from Boston, U. S., as late as February 16th, 1854: "We are really perplexed as to what we ought to attempt for the Greeks, and shall be thankful for light from any quarter. . . . Our engagements are so heavy, that we hardly know what to do in this direction."

As there are so many materials ready at hand, such a variety of excellent and useful works from the press, so much preparation by means of Lancasterian and other schools, the stimulus to which was given by the missionaries; some pious and promising students at the Bebek seminary, who may in due time be qualified to preach to their countrymen, and the nucleus of a congregation, fifteen to thirty being the average attendance—as our American brethren are unequal to the work, and are prepared heartily to co-operate with men of liberal views and large hearts, who may be sent into that field, shall we not, ought we not to strengthen their hands?

The case, then, most earnestly pressing for immediate consideration seems that of the Greeks; but the claims of the Armenians are scarcely less urgent, if it be a duty where "the fields are white already unto the harvest" to supply the needed labourers, that the ears now full of promise may not wither and fall.

§ 3.—The statements which have been given, show that there is a very wide and open door, while there are few to enter in, and slight means of sustaining them. Were there the men and the means, there is room enough for *fifty foreign missionaries and a hundred native helpers*. At length, after repeated appeals to the Christians of the United States, the missionary spirit seems to have revived in the theological seminaries; for the Secretary of the American Board writes, that at Andover seminary there are seventeen, and in the New York seminary twenty-one, who have devoted them-

selves to the work of foreign missions; a number of whom are desirous of being sent to the Levant. This seems a manifest answer to prayer; but where are the *means* for the support of those who, on further trial, give evidence of being truly called to this work? Where are the means for the support of native helpers, pastors, evangelists, and schoolmasters, as well as of those who, though comparatively uneducated, give proof, by their knowledge and love of the Word of God, as well as by their consistent walk and ardent zeal, that they are qualified to be colporteurs?

A very extensive field is presented for itinerant labour through the whole country. Many at Aintab and other places, who have given some weeks or months each year to this good work at a great sacrifice, would probably devote their entire time and strength to such labour, if their families could be sustained.

Itinerant native labour, in connection with the Holy Scriptures and religious tracts, has been the instrumentality most signally blessed by the Lord. Humble disciples have carried Bibles in their packs with their other goods, and thus scattered the good seed far and wide, where the living voice of the preacher had never yet been heard. Wherever colporteurs have gone forth, the demand for books and tracts has far exceeded the supply, and, in most cases, wherever labour has been bestowed, for however short a time, the results have been truly encouraging.

As regards the Greeks, while their creed is not so far removed from the doctrines of the New Testament as that of the Armenians, the results of the threatened war, more immediate or remote, are likely, by removing the remaining civil and religious disabilities from the Christian sects in Turkey, and by exposing the selfishness of Russia, to dispose them to look with more favour on Great Britain; to which they are laid under so many and great obligations.

But whatever may be the designs of Providence (even if, contrary to all human probabilities, the power of Russia should, after all, prevail), who can over-estimate the value of the precious opportunity now given for sowing the good seed? The Greeks still seek after wisdom, while not a few seek it at the fountain head, from the written Word; there are many who say, "we would see Jesus." And shall we not hear them, and help them, and bring them to "the Lamb of God, which taketh away the sins of the world."

§ 4. — Some friends of missions have felt called upon to help those who so earnestly, and in such numbers, are crying, "Come over and help us." A beginning has been made. Some friends at Tottenham and Hackney have formed the nucleus of a fund for the support of native evangelists, and colporteurs. Others are prepared to support evangelists; and others, students in the Bebek seminary. An interest has been awakened on behalf of the Greeks at Constantinople and in Asia Minor, which may lead to foreign missionaries being sustained there.

But, compared to what is required, how little has as yet been accomplished. *How many colporteurs, how many evangelists, how many schoolmasters, how many native pastors, how many foreign missionaries are required!* "The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He may send forth more labourers into His harvest."

How many earnest, oft-repeated, calls for aid have to be refused! When the door is opened so wide, and the Lord is giving such showers of blessings, shall there be none to cast in the good seed, or to cultivate it when sown? Shall we do nothing for the 200,000 Greeks at Constantinople? Shall Kessab, and Killis, and Sivas, where churches are actually formed—shall Arabkir, and Marash, Tarsus, and Thyatira, and scores of towns, and villages, and hamlets in Asia

Minor, where an earnest spirit of enquiry is apparent, be left unvisited, unaided, and unblessed ?

If the heathen have claims upon the evangelical churches of America and Britain, have not those who bear the Christian name, and those especially whose eyes are opened to perceive the errors which they have been taught, and who are anxious to learn the truth as it is in Jesus ? It may be said regarding them, with yet more force than of the Jews, What advantage, then, have the members of these corrupted Christian churches ? “ Much every way—chiefly because that unto them are committed the oracles of God.” If we do not aid in this missionary enterprise, shall we not be verily guilty concerning these our brethren ? Will none consider the indications of Divine Providence ? Will none come to the help of the Lord against the mighty ? Will no young men preparing for the ministry, or in a private calling, consider how immense is the disproportion between the *fifteen missionaries* who labour in Asia Minor, and the many thousands of evangelical ministers in Britain ? Will none who have *experience*, from some years’ service in the ministry, hear the call from the highlands and lowlands of Syria and Cilicia, and Armenia, “ Come over and help us ” ? If our American brethren are not strong enough to occupy the field, shall *we* not, ought we not to give a helping hand ? The neglect in this country of the Eastern churches is inexplicable, except from the idea entertained by many, that the type of their Christianity was of a superior caste to that of the apostate Latin Church ; but this has been proved erroneous. The influence of Britain is now powerfully felt in Turkey. The present juncture is favourable for extended evangelistic efforts, because of the political and religious rights so recently guaranteed and confirmed to the Christian sects, and also on account of the rapid decay of Islamism. The spirit of inquiry has not been checked as yet by the war, and “ there never was such a time to *work* in Turkey

as at the present." So writes Mr. Dwight from Constantinople, on the 22nd March, 1854. The door may be opened ere long among the Mohammedans; and when that day arrives, what missionaries would be likely to prove so efficient as converted Greeks and Armenians?\*

\* If any additional consideration is necessary to stimulate enlightened missionary zeal on their behalf, it is furnished by the untiring efforts of the Roman propagandists. The Pope has three well endowed colleges at Vienna, Venice, and Milan, exclusively for the Armenians, besides the colleges and other schools in different parts of the Turkish empire, as Constantinople, Smyrna, and Beyrout, into which Armenians are received with others. The buildings are large stone and brick structures, and the professors are very well supported. The College of San Benedetto, at Galata, (Constantinople) contains a hundred students, and its branch at Bebek as many more, who are intended for interpreters, attachés, &c. Mr. Hamlin says, "I may safely hazard the assertion, that the papists are spending more money in their efforts to proselyte the nominal Christians of the East, particularly the Armenians, than all those American Churches which act, through this Board, are spending in all parts of the world. If any one question this, let him examine the vast amount of real estate vested in colleges and schools, in convents, in large, numerous, and costly churches, and in all the paraphernalia of their pompous trappings; also the contributions and legacies from the people already proselyted; and in addition, the large sums annually received from Europe." Compare with the substantial buildings of the Romanists, the dilapidated wooden seminary at Bebek, and the chapels in private houses, or in small tents, inconveniently situated, unsuited to the wants of the Protestants, and not likely to command respect for their faith.

The following extract from a circular recently issued, is appended here, as a suitable conclusion to the statements given in this pamphlet:—

IN CONSEQUENCE OF THE  
REMARKABLE OPENINGS FOR SPREADING  
THE GOSPEL IN TURKEY,  
IT IS PROPOSED TO FORM AN  
ASSOCIATION IN AID OF MISSIONS IN THAT EMPIRE,  
ESPECIALLY AMONG THE ARMENIANS AND GREEKS.

*What can we do?*

None of our British Missionary Societies are in a state, or are prepared, to occupy this ground.\* Amidst the many societies already existing, it is very desirable, if possible, to avoid forming a new one.

A truly Evangelical Missionary Society is already working in this field, has all the necessary apparatus at work, and is capable of extension, viz., the American Board of Foreign Missions.

It is proposed, therefore, to aid and supplement the Turkish Missions of the Board chiefly by missionaries, American or European, medical or otherwise, wherever an open door is found; native pastors, evangelists, and colporteurs; the preparation of pious youths for the missionary work, and education generally.

The result of this would be—a great saving of expense; to work in union with our brethren in Christ; to present a united front to those whom we wish to evangelize, and to all the enemies of our faith; to strengthen the foundation already laid, and extend it, as the providence of God may bless our efforts.

Evangelical British Christians are therefore earnestly invited—to pray that God may revive these old Christian communities; to contribute of their substance to this great object; and to interest others in it by diffusing information.

The characteristics of this work are—it interferes with no other mission; the apparatus for carrying it on is already at work; it seeks “to bring into the way of truth those who profess and call themselves Christians;” it is for a field “white unto the harvest,” and of deep and peculiar interest at the present time.

\* The Church Missionary Society has at present but one agent in Asia Minor, its chief efforts in the Turkish dominions being in Egypt and Palestine, in connexion with the encouraging work of Bishop Gobat.

We cordially commend this object to your Christian sympathy and co-operation.

Shaftesbury.  
 Congleton.  
 C. E. Eardley.  
 J. Wallis Alexander, London.  
 William Anderson, West Ham.  
 W. T. Berger, Dalston.  
 John Coldstream, Edinburgh.  
 W. B. Gurney, Camberwell.  
 George Hitchcock, London.  
 Luke Howard, Tottenham.  
 A. Kinnaid, London.  
 George Pearse, Hackney.  
 S. M. Peto, Westminster.  
 J. M. Strachan, Teddington.  
 T. R. Wheatley, St. John's Wood.  
 Wm. Holt Yates, Brompton.  
 John Beecham, London.

Thos. R. Brooke, Avening.  
 John Brown, Edinburgh.  
 Jabez Bunting, London.  
 Robt. Candlish, Edinburgh.  
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